# FRANCISCAN HERALD AND FORUM

*MY plan for social reform is the Third Order.—Leo XIII*

FRANCISCAN HERALD AND FORUM is pledged to promote this Three-point Program of popular economics:

1. To commit no sin in heart or hand for the sake of goods of fortune.
2. To observe moderation in acquiring and enjoying goods of fortune.
3. To administer all goods of fortune in a way that they will serve the common good no less than personal advantage.

Published monthly at 5045 Laflin Street, Chicago, Illinois (Tel. Yards 4647). Fr. James Meyer O. F. M., Editor and Manager. Price 10 cents a copy; $1.00 a year. Entered as second class matter March 23, 1940, at the post office at Chicago, Illinois, under the Act of March 3, 1879. Acceptance for mailing as special rate of postage provided for in section 1103, Act of October 3, 1917, authorized April 1, 1934.

*Published in the U. S. A.*

VOL. XX SEPTEMBER 1, 1941 NO. 9

CONTENTS


*Page*

**Advocating It**

**Time To Report**—The Point—The Essence of It—Why Participate—How Others Appreciate It ..... 257
**The Promise Fulfilled,** by Fr. Kilian Hennrich O. F. M. Cap. ..... 283

**Living It**

**The Aristocracy of Souls,** by Fr. Cuthbert Gumbinger O. F. M. Cap. ..... 262
**Where Did Fr. Padilla Die,** by Fr. Marion Habig O. F. M. ..... 269

**Teaching It**

**The Law and the Prophets,** by Fr. John P. M. Doyle T. O. R. ..... 274
**Taking Off From the World,** by Fr. Edwin Dorzweiler O. F. M. Cap. ..... 280
**God With Us,** by Fr. Basil Gummerman O. F. M. Cap. ..... 280

**Miscellaneous**—Listing the Sisterhoods 261—The Franciscan Directory 279—Items 286


Last General Index (biennial) December 1940. Annual hereafter.

## YOUR SUBSCRIPTION!

The term of your subscription is noted on the wrapper of your FORUM. Thus 45 DE would mean your subscription expires with the issue of December 1945. Will you kindly note whether your subscription is brought up to date?

Your receipt for subscription is advancement of the expiration date on the wrapper.

The markings P or PC in your subscription key indicate a subscription prepaid for you; in which case, if you do not wish to renew the subscription, disregard our reminders. Sending such prepaid copies to prospective subscribers is the only way we have of maintaining a subscriber list.

## YOUR ADDRESS!

In sending your renewal, be sure to assign your NAME AND ADDRESS EXACTLY AS NOW FOUND on the wrapper of your FORUM. A little change may cause confusion. If you wish the address changed, tell us so expressly, mentioning both old and new address.

## BACK NUMBERS!

Single copies of back numbers both of the FORUM and of the Herald from 1939 on sell at 10 cents a copy; from 1931-1938 at 20 cents a copy; issues previous to 1931 at 30 cents a copy. ALL PREPAID.

## FOREIGN PAYMENTS

Remittances amounting to less than $1.25 on exchange will be credited toward subscription at the rate of 10 cents a copy.

Foreign postal orders should be made out on the CHICAGO POST OFFICE.

No cheques can be honored at present except such as are drawn on *Continental U. S. banks.*

**Our Editorial Policy:** Our magazine is a *forum.* Signed articles and items do not always express the opinion of the Editor.

For your convenience address all communications to:

**THE FORUM** **5045 S. Laflin Street** **CHICAGO, ILLINOIS**


OFFICERS OF
THE THIRD ORDER OF ST. FRANCIS IN THE UNITED STATES

**BISHOP PROTECTOR N. C. W. C.:**
Most Rev. C. H. Winkelmann, D. D., Bishop of Wichita.

**The National Directive Board:**
The Franciscan Provincial Superiors,
Very Rev. Theodosius Foley O. F. M. Cap., Secr.

**THE NATIONAL EXECUTIVE BOARD:**
Very Rev. Thomas Grassman O. M. C., Chairman.
Fr. Basil Gummerman O. F. M. Cap., Vice Chairman.
Fr. John McGuirk T. O. R.
Fr. Maximus Poppy O. F. M., Sec'y. 3200 Meramec St., St. Louis, Mo.
Mr. Paul R. Martin, Consultor, Public Relations Counsel.
Mr. Alphonse Ohligschlager, Consultor, Treasurer, Louisville, Ky.

FRANCISCAN HERALD

AND

# FORUM

Applying Christianity in the spirit of Saint Francis
Organ for the various orders and congregations of St. Francis. Official organ of The Third Order of St. Francis in the United States

Price $1.00 a year; foreign $1.25

Editor: Fr. James Meyer O. F. M.—Assistant Editor: Fr. Philip Marquard O. F. M.
5045 Laflin Street, Chicago, Illinois

VOL. XX (XXIX) SEPTEMBER 1, 1941 NO. 9

## TIME TO REPORT

### ONLY TWO MONTHS TILL OUR PITTSBURGH CONGRESS

PREPARATIONS FOR OUR PITTSBURGH congress October 11-13, are going forward rapidly. Prospects are for an exceptional demonstration in every good sense of the term.

Figures available at this early writing, the end of July, show a total of 464 delegates already on record from fifty centers, representing fifteen of our twenty-three Tertiary provinces.

That is an imposing number for this early stage, and points to a record attendance when all the provinces and centers have given an account of themselves.

Response to national as well as congress headquarters on subject matter of the congress is proving satisfactory on nearly all points.

In Newsletter 34 National Secretary Fr. Maximus Poppy O. F. M. expresses his satisfaction at the easy mobility of our forces brought to light and developed by the crusade which has been going on in preparation for the congress.

He takes note of a general awareness that the Third Order is an apostolate and a fighting force—an awareness which has translated itself into exceptionally numerous recruitings as well as in frequent regional rallies.

Indeed the mechanics of the crusade have appealed so forcibly in many quarters that they are to become a permanent part of local fraternity administration there.

## THE POINT

IN ALL OUR CRUSADING AND agitating for the Third Order, by the written and the spoken word, by publications, rallies and congresses, by local, provincial and national organization, and by whatever means —the main point is not at all the show staged nor the numbers enlisted and gathered.

The main point is to impress ourselves together with the world about us that there is such a thing as a

spiritual and supernatural approach to the personal and social problems of life; that Christ, the Savior of mankind, has delimited that approach while assuring us of its validity to solve our most crucial problems; and that St. Francis in his rule has left us a simple formula to put the Christian approach into operation.

Francis means nothing, the Franciscans mean less, the attention the world may pay them and their works means still less.

One thing is everything: God, and God's way with mankind, and how we can make the best of God's way to happiness.

Mother Church through her mouthpiece, the Pope, has declared over and over again that St. Francis has a valid answer in his Third Order.

We should therefore be as false to God and his Christ and his Church as we should be to St. Francis and ourselves if we did not strain every effort to get the answer of St. Francis before the public.

That is what we have been trying to do in the past twenty years or so, since organization and organized effort have stepped in to support feeble local effort.

## THE ESSENCE OF IT

NOR ARE WE IN ALL THIS MISSING the point that the point of all the point is just this local effort, indeed rather even the effort of the individual in any locality.

And not, either, the individual's effort at others but at his own personal sanctification.

There is no point in getting the answer of St. Francis before the public except as a pointed application to the life of every last man, woman and child who hears the answer.

If they are not the better, if we are not the better, for learning the answer, the point is missed.

The work of the Franciscan leaven, like the work of grace which it is, is modestly, interiorly operative in its very essence.

The answer of St. Francis to human problems is valid in the measure that those who hear it become less attached to the world and what it has to offer, and more attached to God and what pleases him; in the measure that they become more completely selfless and more wholly devoted to him and to his image in their fellow men; become more self-sacrificing, more heroic, more spiritual and saintly.

But precisely this message we have never gotten and shall never get before the public so purposefully as has been possible through concerted effort.

Hence fraternities and fraternity action; hence provinces and provincial and regional gatherings and demonstrations; hence our national organization and its congresses and activities:

To tell the world impressively that salvation is not in the mass movements and revolutions to which it pins its hopes, but in personal change of heart.

To impress the local Tertiary that he is on the right road and that he should not be bewildered out of it by the glamour of other movements.

To revive our faith in the supernatural and animate our zeal for the spiritual.

In a word, to make wholesouled imitators of Christ of ourselves and encourage others to do the same.

## WHY PARTICIPATE?

ALL THIS INDICATES WHY TERTIARIES and all Franciscan units should participate as numerously and fully as possible in provincial and national congresses and other organized efforts.

Personal touch gives the needed impulse from the common center better than the mere written word, and takes home the common sentiment to recommunicate it where it should have its point of departure.

The fuller the participation, the mightier the impression, within and without.

The more direct the participation, the more immediate and telling the effect.

Which observation brings up another suggestion of Newsletter 34: Units whose funds do not permit their sending delegates to Pittsburgh, can nevertheless help achieve the purposes of the congress by a contribution from their common fund.

The good will involved reacts on the local unit as well as on the congress in promoting the hospitality the congress is called upon to extend on such occasions.

In any event, this is a family affair of the entire Franciscan order, in the convent and in the world. It is an occasion which calls on all Franciscans of whatever station to give proof of their convictions and their loyalty.

It is a time when their participation to the fullest extent of their power will help drive home the message of St. Francis to a world which stands badly in need of it: The way to your happiness is the way of God, and that is the way of personal, spiritual, supernatural regeneration.

---

## HOW OTHERS APPRECIATE IT

IN A PERSONAL communication Fr. John P. M. Doyle T. O. R. writes us:

"Shortly ago I received an interesting letter from Frater Robert Herzer, one of our men now completing his studies in India.

"As you know, our men are attending the seminary of St. Albert in Ranchi. This seminary is intended for the training of the native clergy, and in it the only non-natives are our clerics. . . .

"But it was not this that interested me, but his story that the Jesuit Fathers in that diocese have (this) regular method for training their catechists: . . . .

"All these catechists are made members of the Third Order of St. Francis, and when their period of training is finished, they and their families are placed in various pagan towns, where they prepare the way for the priest, living in the spirit of the Third Order rule.

"Much has been written about the utility of the Third Order, and written well. But the fact that the Jesuits have found it an efficient means to develop in their lay catechists and their families the spirit of our Seraphic Father goes much further than any article written about it.

"I know that our friars in India will not be slow to imitate the sons of St. Ignatius in this great work of building up the spiritual life of its catechists in the spirit of the holy rule."

# YOUTH TO THE FORE

## UP FROM NOWHERE AGAINST ODDS

BY FR. PHILIP MARQUARD
O. F. M. (5)

THIRTEEN YEARS AGO THERE WAS one struggling junior Third Order fraternity in the country.

Today there are some thirty-eight healthy junior Tertiary groups. With the fraternities established in the seminaries we find that youth makes up well over fifty fraternities or groups of young Tertiaries.

### Slow Beginning

CLEVELAND GAVE BIRTH TO THE first junior fraternity, in 1928. This was at St. Joseph's Church. There were eight initial members. Beginnings were hard and the future looked anything but bright. There was no growth.

But at least the eight members held on, even though attendance at meetings was not encouraging.

Things stood this way until 1931, when the smouldering embers flared up, and fifty new members were invested. From then on the Tertiary ideal spread rapidly among the young people.

Soon youth all over the country began the trek towards Tertiarism. There had been young members before. But now youth fraternities sprang up here and there where previously there had been at most a few youthful members.

### How They Arise

HARDLY TWO FRATERNITIES BEGAN in the same way. One got under way as a result of a special talk on the Third Order, another through a dramatic club, another following a private friendly chat with a live-wire, who did the rest.

Still another came into being through a retreat. Or again it was the very desire of youth for something deeper, as for instance with the group at Notre Dame University.

The young people of the fraternities really grasp the spirit of St. Francis contained in his title of vir Catholicus et totus apostolicus—the man who was truly Catholic and altogether apostolic.

They are truly Catholic in the sense that they are earnestly trying to live their Catholic Faith, while they are active promoters and supporters of the Church. And they are wholly apostolic, as is easily seen from their vital interest in all forms of Catholic Action.

### Things They Do

TO CITE AN EXAMPLE, WE CAN take St. Bonaventure's fraternity in Portland, Oregon. The Western Tertiary in a recent issue carried an interesting article about it under the caption of Young Franciscans.

This fraternity has a choir known as the Antonian Choir. It commenced with six members. It now has twenty-five.

The caliber of the choir and its members can be readily judged from its statutes. They are the following:

1. To promote good music;

2. To help others to become better citizens;

3. To keep the fertile minds of youth occupied in healthful, wholesome, and educational activity;

4. To give good example;

5. To keep mentally and morally clean;

6. For the relief of the unfortunate,

a) To offer our services gratis to any charitable institution;

b) To assist the poor and needy even at the cost of self-sacrifice.

**The Right Note**

THOSE LAST WORDS, "EVEN AT THE cost of self-sacrifice", are the most significant. They tell the story. Youth inclines to be selfish. It usually has no time for the troubles and needs of others, since it is so taken up pursuing its own joys.

Hence, when you know youth is out to give till it hurts, willing to make sacrifices for others, you know that this youth has caught the right spirit.

The Antonian Tertiary Choir of Portland has scored some real achievements. It has sung over 200 high Masses and five sacred concerts, and this despite opposition from various quarters.

The members have their own choir gowns, designed by themselves. They are brown and are patterned after the Franciscan First Order habit.

During the present summer months the Antonian Tertiary Choir is the official choir for the sanctuary of Our Sorrowful Mother, Portland's nationally famous shrine.

Moreover, the choir possesses its own stage lighting system, a public address system valued at fifty dollars, 882 pieces of music worth about two hundred dollars, and always has on hand a large stock of foodstuffs, clothing, toys, books, and literature intended for the poor.

All this has been done and is being done by the young people themselves. The choir was founded by youth, it is directed by the youthful Fred Cowning, and it is entirely supported by youth. It has been in existence three years. It gave its first public concert in the spring of 1939.

This is one picture of our national Tertiary youth activity.

Youth was the backbone of Franciscanism in the days of St. Francis himself. It must become the same today if Tertiarism is to play the role expected of it by the Popes. ●

---

## LISTING THE SISTERHOODS

TO MAKE THE LIST of Franciscan sisterhoods in our last issue more strictly valid, make one correction and make five additions.

The correction involves Numbers 30 and 31, which were typographically confused. The numbers should read:

30. Rock Island Ill.—Franciscan Sisters of the Immaculate Conception.

31. St. Bonaventure N. Y.—Missionary Sisters of the Immaculate Conception of the Mother of God.

The additions are of five newly reported communities, making a total of 65 Franciscan Tertiary sisterhoods, to-wit:

5 B. Clarksburg W. Va.—Franciscan Capuchin Religious.

28 B. Ringwood Manor N. J.—Capuchin Sisters of the Infant Jesus.

34 B. San Francisco Cal.—Franciscan Sisters of Mary Immaculate.

53 B. Newark N. J.—Franciscan Sisters of St. Elizabeth.

53 C. Northeast Pa.—Grey Sisters of St. Elizabeth.

Best note the additions on the respective margins of your August FORUM. ●

# THE ARISTOCRACY OF SOULS

## HOW A MODERN PRINCESS EMULATED ST. CLARE

BY FR. CUTHBERT GUMBINGER
O. F. M. CAP. (10)

ARISTOCRATIC SAINT CLARE WAS one of the first to appreciate the ideals of aristocratic St. Francis. And as she carried out these ideals with feminine perseverance and sagacity, so her daughters have ever clung to the spirit of the Seraphic rule.

So it is that the First and Third Orders of St. Francis find continual inspiration and encouragement in the noble lives of the Poor Clares, at the same time that they draw strength and welfare from the prayer of these cloistered nuns.

In our times we have another example of rare devotion to Franciscan ideals in the life of Sister Mary Clare of St. Francis, once known in the world the Princess Guidobaldina Maria von Kuefstein Odescalchi.

### High Nobility

NOT ONLY DID THE YOUNG PRINCESS possess a resounding name. Her lineage on both sides was ancient and celebrated. There was indeed small worldly chance that the little Princess Guidobaldina would ever find her way into the poor order of St. Clare.

The Odescalchi family is of the highest Italian nobility. The ancestral seat in Como was within the Austrian confines in former times. The greatest glory of the family is Pope Innocent XI, who has been declared venerable and who ruled the Church wisely for thirteen years till his death in 1689.

The family also boasts of the Ven. Cardinal Carlo Odescalchi as a member, and of Prince Livio, who distinguished himself in the victory over the Turks in 1683, while his uncle was Pope.

Emperor Leopold made Livio a Count Palatine, and assigned to him the duchies of Sirmium in Hungary and of Sava in Slavonia. To these honors was annexed the title of Highness, and thus the family was elevated for future generations.

Livio's son Baltassar built the family palace next to the basilica of the Twelve Apostles in Rome, the general headquarters of the Conventual Franciscans.

The Counts Kuefstein originated in Tyrol and settled later in northern Austria at Viehofen, where they had ample lands and castles. Several of this family were distinguished for diplomatic and military services to their country.

Count Francis von Kuefstein married Princess Maria della Pace Odescalchi of Rome in 1872.

### A Happy Birth Constellation

THIS MARRIAGE WAS BLESSED WITH five daughters and one son. The princess mother, Donna Pacetta, had the custom of having the relic of the true Cross exposed in the house chapel when her children were being brought into the world.

Thus also the future Poor Clare was born under the star of the Cross of Christ, which she was later to hold up to the world. She was born June 18, 1878, at the castle of Viehofen Austria, the third of the five daughters.

The little girl received ten names in Baptism, among them Mary and Frances. Her first name, Guidobaldina, was generally shortened to Baldina.

After the birth of another girl, Alessandrina or Sandra, Donna Pacetta decided to visit her family

in Rome. She had lived eight years in Austria, but the language and climate did not agree with her. The whole family went to Italy.

What was intended as a mere visit of a few months, turned out to be a permanent stay in the Eternal City. There Donna Pacetta felt at home, and Count Francis, her husband, had to make the best of it. He traveled back and forth a good deal between Viehofen and the Odescalchi palace in Rome.

**The King of All Hearts**

BALDINA WAS REARED ACCORDING to the best traditions of the ancient Roman nobility. Donna Pacetta lived entirely for her daughters. They were cared for so lovingly and wisely that we are not surprised to hear of the holy lives they led later at home and in the convent.

Their spiritual director was Msgr. Rinaldo Deggiovanni. Born in 1834, he met the family in 1883, and remained the director of the girls till his death in 1916. He was the founder of a society known as the Pious Union of the Agonizing Heart of Jesus. During the epidemic which tormented Rome in 1883, this good priest founded the society to make reparation for the sins of the world. The center of the pious union is the church of San Lorenzo in Damaso, Rome.

Donna Pacetta heard Msgr. Deggiovanni preach on the subject in that church, and she was enrolled in the pious union, together with her husband and children.

Msgr. Deggiovanni was a frequent and welcome visitor to the Odescalchi palace, which is one of the finest and largest palaces in Rome. The priest had a special picture of the Sacred Heart painted by Pietro Gagliardo. It represents Christ seated, robed in flowing garments, and presenting his adorable heart. On one side an angel offers a chalice to him; on the other an angel holds an open cloth on which are the instruments of the sacred passion.

This picture was the symbol so to say of the Pious Union. A copy of it was given to Donna Pacetta in recognition of her good work in helping to spread the pious union. She placed the picture in her house chapel, and there it remained for many years to inspire and encourage the family in the service of the Sacred Heart of Jesus.

In 1921 the picture was placed in the chapel of the Capuchinesses' convent founded by Princess Guidobaldina in Rome. It is still there.

**Education**

THE TWO OLDER SISTERS OF BALDINA attended the school of the Madames of the Sacred Heart in Rome for some years. But the younger girls were educated at home. Good tutors, together with the mother and the spiritual director, united their efforts to prepare the girls to meet the trials of life in a Catholic spirit. There was daily Mass and frequent reception of the sacraments.

After classes the girls went out to the various parks and villas of Rome, or to visit relatives and friends. In 1887 the family bought a large villa at Rimini, and here for many years the family spent the summer months. In 1890 Donna Pacetta and her six children spent the summer in various cities of Switzerland and southern Germany. In 1891, parents and children had a happy visit of several months at their old home in Viehofen Austria.

Despite the travels the children led a sheltered life, and Donna Pacetta set the example by insisting that the spiritual life come first. Generally Msgr. Deggiovanni was with the family also during their sojourns in various places.

The priest was impressed by the piety of the family. But Baldina seemed the most simple and open-hearted of all the girls. She would insist on wearing old and patched clothes, and would eat only what was given her, equally indifferent to food and clothes. The family spent considerable time in church, but Baldina managed to put in more time than the others.

Msgr. Deggiovanni was not only the confessor and director, but the companion and friend of everyone in the Odescalchi palace.

In informal talks to the mother and her children, he stressed the primacy of the spiritual life: There is no time to lose in life; grace is the precious gift of God; we must increase it by the reception of the sacraments, the practice of virtue and closer union with the agonizing heart of Jesus; it is our duty to make reparation to Christ for the sins of the world; therefore penance, prayer, works of charity and zeal, being mission-minded and spreading the kingdom of Christ according to our lights.

**Initiation**

THE LESSONS OF THE PRIEST BORE great fruit. The idea of reparation inspired the family with intense fervor. Baldina could not hear enough of the glories of the Sacred Heart, while Mary, suffering with her Divine Son, became Baldina's model in making satisfaction for sin.

One day the priest ordered Baldina and Sandra to put on poor, plain peasant costumes. It was near Rimini. The girls were then sent out to beg bread from some peasant woman, in the dialect of that district. Baldina did the asking.

But the blushes of the girls as well as their good manners and cleanliness, betrayed the case to the peasant woman. Nevertheless the bread was given them for the love of God, and they returned to tell of their triumph over themselves.

In 1894 their father fell so ill that he was expected to die. The girls and their mother prayed for him day and night before the Blessed Sacrament. He was spared them for some years.

Later he told his family that during the crisis Christ appeared to him as pictured in the Pious Union painting, and asked him whether he wished to live or to die. The answer was: "Lord, all according to thy will!" "Then", said Christ, "you shall live".

**The Master's First Call**

IN THE SAME YEAR THE DIRECTOR obtained permission from the bishop of Rimini for him and his five charges to enter the enclosure of the Capuchin Poor Clares at Bagnacavallo. The nuns met them with great charity, and showed them the whole house. The young princesses, and especially Baldina, were highly edified at the poverty and the fervor of the community.

Msgr. Deggiovanni was convinced that the girls had a vocation to the religious life, but to what institute?

Their friend Countess Elena De Lapeyrière, who was also a spiritual charge of the priest, suggested the Noble Oblates of St. Frances of Rome for herself and the Kuefstein girls.

Msgr. Deggiovanni was pleased. So, too, were the Kuefstein sisters. They were on vacation in Faenza at the time, and wrote home for permission, or at least for some opinion, on the matter. Baldina especially wished to enter at once.

But Count Francis and Donna Pacetta had other ideas for the moment. They ordered Baldina and Sandra to go to the academy of the Madames of the Sacred Heart at

Riedenburg, near Bregenz in the Vorarlberg. The older daughters, Maria and Sofia, were to return to the Odescalchi palace with their mother, and the youngest girl, Elena, was to return to the school of the Madames of the Sacred Heart in Rome.

All the girls were disturbed over this turn of affairs, but the priest ordered obedience and sacrifice of their wills for the love of the Sacred Heart. The daughters obeyed.

#### Acid Tests

ON NOVEMBER 5, 1894, BALDINA and Sandra departed for Riedenburg. The young princesses had every chance at this school to suffer in the way their director had prepared them. German was the language of the land and the school, and the girls were not used to the tongue, while the pupils were mostly of Austrian families.

For some years the director had been allowing the Kuefstein daughters to receive Holy Communion daily. At the school this was not possible.

It was a terrible year for the Roman princesses. With the help of prayer and letters of encouragement from their director and their older sisters, Baldina and Sandra got along well in their studies, but in later years Baldina wept over that year and asked pardon of St. Magdalene Sophie Barat, the foundress of the Madames of the Sacred Heart, for not having profited as well as she should have in that school.

If Msgr. Deggiovanni had spread the Pious Union of the Agonizing Heart of Jesus in Italy, the five Kuefstein sisters with their young friend Countess Elena De Lapeyrière, were the elite of that society.

And all six, trained in the school of the Divine Heart, now had one mind and one desire—to dedicate themselves to the love of Christ as Oblates of St. Frances of Rome.

#### At the King's Court

ON NOV. 27, 1894, MARIA AND Sofia actually entered the house of the Noble Oblates.

In the spring of 1895, Donna Pacetta, yielding to a long felt desire, decided to visit the Holy Land. She was a member of the Third Order of St. Francis and belonged to the fraternity at the Conventual generalate at the Twelve Apostles in Rome.

But when Donna Pacetta arrived at Cairo, news of great financial reverses reached her, and she hurried back to Rome. To make up their losses the family had to sell many precious heirlooms and art treasures. The beautiful altar of the house chapel was sold and sent to America.

Countess Elena bought the picture of the Agonizing Heart of Jesus, and had it brought to the Oblate house in Rome, where the two Kuefstein sisters welcomed it warmly.

Maria and Sofia redoubled their prayers before the picture. They and Elena promised two fine candelabra, to be placed before the picture, if Christ granted their prayers for the entrance of Baldina and Sandra among the Oblates.

The candelabra had not yet been delivered when the younger sisters returned to Rome and received permission to join Maria and Sofia. The young sisters entered the house of the Oblates on the First Friday of July, 1895, the vigil of the feast of the Agonizing Heart of Jesus.

The pious union of these six young girls was thus gradually reunited in the Nobil Casa of the Oblates of St. Frances of Rome. For in September, 1895, their friend Elena entered, on the death of her mother. Some years later, in 1908,

their youngest sister, Elena, also entered.

**A Unique Institute**

THE NOBLE OBLATES HAD BEEN founded by St. Frances of Rome.

St. Frances, born of noble lineage in 1384, wife of Duke Lorenzo of Ponziani, client and namesake of St. Francis of Assisi, had like the latter devoted herself to a life of heroic charity in company with several associates from among the nobility.

She was desirous of seeing the work perpetuated in a religious congregation. Aided by certain holy priests, including the Franciscan Fr. Bartholomeo Bondi, she adapted the rule of the Benedictine Oblates to the needs of the new congregation.

Noble women only were to be eligible, including widows. They were to live under vows, in obedience to a Mother President, using their money for charity and in keeping with the dictates of humility and moderation, but otherwise enjoying a large measure of freedom.

On March 25, 1433, the community took over its first religious house, called Tor de' Specchi or Nobil Casa, near the Capitol, in the center of Rome.

On March 21, 1436, Frances, now a widow, followed her associates into this convent. She died in 1440.

The house of Tor de' Specchi remained the only house of the institute. But women of noble rank from all Italy and from foreign lands too lived holy lives there, and some of the noblest families point with pride to ladies of their lineage who were members of the Noble Oblates.

The members teach, visit the sick, and care for orphans. Closed retreats for women is one of their specialties, along with the holy charge of helping families in financial straits, notably among the nobility and others who are ashamed to accept public help.

**Baldina a Noble Oblate**

SUCH WAS THE RELIGIOUS INSTITUTE in which the Kuefstein sisters took refuge for the time being.

Maria and Sofia were invested Sept. 8, 1895, with their friend Elena. May 31, 1896, witnessed the investiture of Baldina and Sandra.

Maria now became known as Donna Paolina, Sofia as Donna Sofia, and Sandra as Donna Luisa. Their friend Elena became Donna Elena, and their younger sister, Elena, later became Donna Philomena.

Baldina henceforth was Donna Teresa.

The new life seemed to satisfy all her aspirations. She had loved recollection and prayer. This life was to continue with even greater regularity and fervor. The sisters tell that Donna Teresa prayed very much and was much given to mortification.

For Donna Teresa made herself a victim for sinners. This explains why she asked permission of Msgr. Deggiovanni to practice certain austerities, for the good priest, now in the sixty-third year of his life, still remained the director of the girls.

She was known throughout her stay with the Oblates for her charity and meekness as well as her spirit of prayer and detachment from worldly things and places. She regarded herself as the last in the house. She served her sisters at table and sought the humblest tasks. She was first to accuse herself of faults committed.

Love for the Sacred Heart in the Blessed Eucharist urged her to spend much time in the chapel. She took care of the altar and of the Pious Union picture of the Sacred Heart, keeping lights and flowers before it.

### Success

THE CHILDREN OF LABORERS GATHERED at regular intervals at the Nobil Casa, and Donna Teresa was one of the instructors. She was a good teacher and had great patience with children. She proved a mother to them, and helped their parents in many little ways.

During her twenty-six years as an Oblate, Donna Teresa was a regular instructor in Catechism. She prepared with diligence and much prayer. It was the crown of her work when her charges received Holy Communion and Confirmation.

Many people in Rome today remember clearly her piety and the excellent advice she used to give.

May 1909 saw the election of Donna Elena de Lapeyrière to the office of Mother President, and when she died January 11, 1911, Donna Paolina von Kuefstein Odescalchi succeeded her, only to be elected for another three years in 1913.

Donna Teresa had meanwhile been appointed house procurator, with the duty to instruct the younger sisters and to provide food and clothing for the community.

With their friend and then their eldest sister at the head of the community, the Kuefsteins had chances to practice detachment. Favoritism was a ready temptation.

But their spirit of faith and love of Christ triumphed over natural propensities, and the house had good government during the five years that Donna Paolina ruled the community.

### The Shadow of the Cross

IN 1916 FINANCIAL REVERSES again visited the family of Count and Princess von Kuefstein. It was at the height of the World War.

This time Donna Pacetta seemed to have lost all peace of soul over the troubles. She asked that one of the daughters might return home, to live with her and their father, since Ferdinand, the son, was at Viehofen, taking care of the estate there when he was not under arms.

The daughters, however, invited their mother to come and live with them as a guest of the community. In January 1917 the mother did so, spending the rest of her days among them in spiritual reading and recitation of the Rosary.

It was not for long. She died March 7 of that year.

Count Francis did not survive her very long. He was crushed under the burden of reverses and undergoing with his wife the harrowing experience of having relatives and friends, including their own son, on opposite sides in the World War.

He bore it all in a Christian spirit, spending his last days in prayer and good works. He was a familiar figure in the churches and streets of Rome, majestic of person, gray of hair and beard, rosary in hand even in the streets.

Immediately following the armistice, he hastened back to his ancestral home in Viehofen. There he died a month later, December 13, 1918.

### The Fortunes of War

THE KUEFSTEIN SISTERS IN THE Nobil Casa were further affected by the war.

They were considered as Austrians because their father was such. In 1917 the Italian authorities ordered them interned in a convent at Assisi, and confiscated their property. It meant the loss of four good houses in Rome, the revenue of which supported their good work.

They pleaded that they were registered citizens of Italy since 1901. In the event, they were allowed to remain in Rome, but they had to report every Sunday to the local police. Nor did they recover the full use of their property till June 21, 1921.

Meanwhile they had suffered with their parents over the doubtful fate of their brother, Ferdinand. They knew that as captain in the Austrian artillery, he was engaged against the Russians in Galicia, but they could only pray for his physical and spiritual welfare.

In the midst of it all their mother had died, and hardly had the news come that Ferdinand was back home safe, when word followed that their father had died.

**Toward the Inner Courts**

THE CRUSHING WEIGHT OF HARDSHIP only drove the sisters closer to God, and bereavement of earthly consolation set their minds the more firmly on the things of eternity.

Thus they were being prepared by Providence for the new call that was soon to be theirs—the call to the enclosure.

Donna Teresa especially entered more deeply into the life of prayer, penance and charity on behalf of the poor sinful world. Her days of fasting on bread and water, her vigils of prayer before the Blessed Sacrament were multiplied.

She spent so much time on her knees that she got an infected knee, which required an operation. And she gave so much money to widows and orphans that her sisters had to warn her against destitution.

Always she had been given to recollection and silence. The grace of interior prayer had been hers at a tender age, and she arrived at a high degree of union with Christ.

This was not only the testimony of Msgr. Deggiovanni. Those experienced in spiritual matters saw the signs of it in Donna Teresa's exquisite kindliness as well as her holy indifference to all things and her remarkable humility.

No one ever heard her make excuses for herself. No one ever saw her show anger or impatience, even with the children.

So came the day when the Benedictine Oblate of St. Frances of Rome found her way into a Seraphic La Verna under the patronage of St. Francis of Assisi.

*To be continued*

---

Laments such as the following from a wide spread Franciscan community are on the increase:

"Like most communities in America today, we are greatly in need of vocations to carry on our work in hospitals, schools, orphanages, and homes for the aged.

"In all our hospitals we find it necessary to employ lay nurses, technicians, stenographers, and so forth. In recent years we have had to give up schools at the appalling rate of one every year.

"Never before have we felt so keenly the truth of the words of Holy Scripture: The harvest is indeed ripe, but the laborers are few."

There are reasons and reasons when vocations lack. Those with spiritual insight do not blame them altogether on economic conditions.

The Third Order Secular of St. Francis has proved an exceptional feeder for religious and priestly vocations. Tertiary parents so often give one or more of their children to God.

And Tertiary youngsters—nurses, teachers, clerks, every walk and profession—so often go directly to the convent. ●

# WHERE DID FATHER PADILLA DIE?

## AN ANNIVERSARY AND THE KANSAS CLAIM

BY FR. MARION HABIG
O. F. M. (5)

LAST YEAR CORONADO'S FAMOUS expedition to Cibola, which took place four hundred years ago, was recalled throughout the Southwest. This year the four hundredth anniversary of his further trip of exploration to La Gran Quivira is being observed.

In both the sons of St. Francis played an important part, and in Quivira Father Juan de Padilla, the protomartyr of the United States, subsequently won the martyr's crown, while his two confreres Father Juan de la Cruz and Brother Luis Descalona de Ubeda died for the Faith in New Mexico.

### On Foot Through the Desert

THE SEVEN CITIES OF CIBOLA turned out to be nothing more than the pueblos of the Zuñi Indians in western New Mexico. Coronado arrived at Hawikuh, the first of these pueblos, on July 7, 1540. He had traveled in advance of his army, accompanied by 75 horsemen, a few footmen, and four Franciscan friars.

As soon as he had established himself among the Zuñis, he sent to the Moquis in northern Arizona an exploring party of twenty men under Don Pedro de Tobar, and accompanied by Father Juan de Padilla, who made the journey on foot just as he had walked all the way from Mexico.

Meanwhile a delegation from the pueblo of Pecos, not far from Santa Fe, arrived at Hawikuh to offer peace to Coronado; and on August 29 he sent another party of twenty men under Captain Hernando de Alvarado to explore the territory lying to the east.

Father Padilla, who had just returned from the Moquis, also went along with this party, going on foot as before.

Passing the "sky city" of Acoma, perched on top of a high stone mesa, they reached the pueblo of Tiguex on the Rio Grande, across the river from present Bernalillo, on September 7; and thence they traveled in an easterly direction for almost 300 miles, visiting not only Pecos but going as far as the northern limits of the great plains of Texas.

There they first saw and hunted the buffalo, which roamed the plains in large herds. Alvarado and Father Padilla jointly prepared an important report of this exploration trip, which is still extant (printed in Documentos de Indias, vol. III).

### Golden Lies

AT PECOS THEY RECEIVED THE first news of Quivira from an Indian captive, who said he was a native of Harale or Harahey (a corruption of Wichita), which lay beyond Quivira. This Indian had only a small tuft of hair on his closely shaved head, and so the Spaniards nicknamed him El Turco, inasmuch as he reminded them of a Turk.

El Turco gave so glowing an account of Quivira that Alvarado considered it his duty to report the matter to Coronado, who in the meantime had established winter quarters for his army at Tiguex.

In that country, said El Turco, there was a river two leagues wide, "in which there were fishes as big as horses, and large numbers of very big canoes with more than twenty oars on a side. He said also that everyone had his ordinary dishes made of wrought plate, and jugs, plates, and bowls were of gold."

Though El Turco's account contained gross exaggerations and lies, the Spaniards believed him; and in the spring of 1541 Coronado organized his expedition to Quivira. With 1,000 horses, 500 cows, 5,000 rams and ewes, 1,500 friendly Indians and servants, and about 150 Spaniards, including Father Padilla, he set out from Tiguex on May 3, 1541.

From Tiguex they marched to Pecos, making the trip of about fifty miles in five days; and there El Turco and two other Indians, who were natives of Quivira, namely Ysopete and Xabe, joined the expedition as guides.

**Where Was Quivira?**

THE ROUTE OF THE EXPEDITION from Pecos and the location of Quivira are questions that have long occupied the attention of scholars, and according to the solutions offered by different historians, Quivira lay either in Kansas, or Missouri, or Nebraska, or the Panhandle of Texas.

No less an authority than Bandelier (American Catholic Quarterly Review, XV 1890, 551-565) placed Quivira "in northeastern Kansas, perhaps not far from the boundary of Nebraska". But he also declared: "Should subsequent investigations alter our conclusions or confirm them, we shall feel only too happy."

One of the most recent investigators, David Donoghue (Texas State Historical Association Quarterly, XXXII, No. 3, January 1929), claims that Quivira lay in the northeastern corner of the Panhandle of Texas "on the banks of Wolf Creek, the Canadian River, and its tributaries." His findings have been accepted by Castañeda, Our Catholic Heritage in Texas, I (1936), 97 et seq.

At first the present writer also thought that Donoghue's conclusions were conclusive. But now he is of the opinion that Coronado followed indeed the route indicated by Donoghue but went beyond the Canadian River in Texas to the Arkansas River in Kansas, as Bandelier says, and that Quivira, theerfore, lay in central Kansas north of Arkansas.

The reasons for this opinion will be presented in the brief account that follows. In a sense it is a combination of the solutions offered by Bandelier and Donoghue.

Four days after leaving Pecos, that is on May 12, the caravan found it necessary to cross a river, which was the Canadian in New Mexico according to Bandelier, the Pecos not far from Santa Rosa N. M. according to Donoghue. Before crossing they spent several days here building a bridge.

It must be remembered that the expedition did not go directly from Pecos to Quivira. As El Turco admitted later on, he purposely misled Coronado in order to cause the entire army to perish from hunger and thirst. It is evident also that such a big company with thousands of animals could make very slow progress.

**Where the Buffalo Roam**

AFTER CROSSING THE PECOS, THEY continued the march over dreary plains, traveling only a short distance each day. Often their progress was impeded by great herds of buffaloes, who frightened the horses. On one occasion a party of hunters scared a herd of buffalo to such an extent that they ran into a ravine until it was filled up, and the rest then escaped over the bodies of the fallen beasts.

Except for the buffaloes and a camp of roving Indians, who called themselves Querechos, the expedition found only trackless wastes "without a sign, as if we were en-

gulfed in the sea," says Coronado, "there being not a stone, nor a hill, nor a tree, nor a bush, nor a thing resembling it."

Thirty-seven days out from Tiguex, the caravan reached a canyon which Donoghue identifies as the Palo Duro Canyon in present Swisher and Armstrong counties, Texas. The Spaniards described the canyon as being similar to those of Colima in Mexico. Donoghue writes:

"Palo Duro Canyon is about seventy miles in length, has a maximum depth of about a thousand feet, and varies from a half mile to fifteen miles (in width). Its sides are precipitous, and its appearance in this regard caused Castañeda (de Nagera) to say it was like the barrancas of Colima. One is at its brink before the chasm is noticed."

After going for a stretch along the canyon (into Armstrong County), the expedition halted, and Coronado held a consultation. Suspicions of the Turk's veracity had grown during the long march, the lack of water and corn was becoming daily more acute, the entire caravan simply could not go on in this way. El Turco finally admitted that he had led the Spaniards astray, and paid for his lies with his life.

Ysopete then offered to lead Coronado to Quivira, his home country, if he would be allowed to remain there. But the leader found it best to send the main part of his army back to Tiguex. Since leaving Tiguex they had been on the way now for 37 days and had traveled some 300 miles.

### The Lost Stream

WITH ONLY THIRTY HORSEMEN, SIX footmen, and Father Padilla, Coronado then continued his journey northward for twenty days, until they reached a large river, which they called Rio de San Pedro y San Pablo, because it was the feast of Sts. Peter and Paul, June 29.

After following this river downstream in a northeasterly direction for about six days, they finally reached Quivira; and for four more days they traveled through Quivira until they came to the last of its villages, which had the same name.

Twenty days to the Rio de San Pedro y San Pablo, six more days downstream to Quivira, and four to the end of Quivira makes a total of thirty days from Palo Duro Canyon, of which the accounts speak.

What river is meant by the Rio de San Pedro y San Pablo? On the answer to this question hinges the location of Quivira.

Bandelier says it was the Arkansas in Kansas, Donoghue claims it was the Canadian in Hutchinson County Texas. It is true, both flow in a northeasterly direction at that place where Coronado is supposed to have reached the river, though this is more strikingly true of the Arkansas, and the latter is also a bigger river than the Canadian.

### The Time Element

BUT THE WEAK POINT IN DONOGHUE'S arguments is the comparatively short distance from Palo Duro Canyon to the Canadian River—only about fifty miles. Even allowing for only short marches per day, of which Coronado's lieutenant, Jaramillo, tells us, it is difficult to believe that Coronado and his 37 companions did not travel any farther than fifty miles in twenty days.

The big caravan had traveled some 300 miles from Tiguex to Palo Duro Canyon in 37 days, as Donoghue himself admits.

On the other hand, the distance from Palo Duro Canyon to the bend in the Arkansas (not far from Dodge City Kansas), where the river begins to flow in a northeast-

erly direction, is about 250 miles; and to travel that far in twenty days, they needed only to go about twelve miles a day.

The Arkansas continues to flow northeast as far as Great Bend Kansas, a distance of about seventy miles; and this distance they covered in six more days.

That would also bring Quivira closer to forty degrees latitude, the position given by Coronado, though Donoghue rejects these calculations. Forty degrees latitude forms the northern boundary of Kansas. If the country of the Quiviras began at Great Bend Kansas, it lay between 38 and 39 degrees latitude; whereas on the Canadian it would be only at 36 degrees latitude.

The following table summarizes and clarifies our entire argument, the distances given being those of straight lines drawn on available maps, calculated according to the scales of these maps, and hence only approximate:

May 3, 1541, departure from Tiguex (Bernalillo) N. M.

May 8, arrival at Pecos N. M.; 50 miles in 5 days.

May 12, at a point near Santa Rosa N. M., on the Pecos River; 60 miles in 4 days.

June 9, at Palo Duro Canyon, Armstrong Co. Texas; 190 miles in 28 days.

June 29, at the Arkansas, near Dodge City Kansas, 250 miles in 20 days.

July 5, at Great Bend Kansas, the beginning of Quivira; 70 miles in 6 days.

July 9, at the last of the 25 Quivira villages, in four days.

**Journey's End**

AS FOR QUIVIRA ITSELF, THE houses of its villages, which were situated "along a good-sized river", were built of unattractive straw and buffalo hide huts. The Indians had no cloth and no metal, except a piece of copper which one of the chiefs proudly wore around his neck, and which Coronado sent to the viceroy in Mexico.

They ate the raw meat of the buffalo and tanned the hide, and also planted corn. The soil was rich and black, watered by numerous streams, and the best for the cultivation of the products of Spain that Coronado had ever seen. At each of the villages, the natives spoke a different dialect.

In one of the villages of the Quiviras, Coronado had a large wooden cross erected, at the foot of which the following inscription was carved with a chisel: "Francisco Vasquez Coronado, general of the army, reached this place."

As was customary, the cross was no doubt raised with appropriate religious ceremonies, at which Father Padilla officiated.

During his sojurn among the Quiviras, Coronado also heard about the De Soto expedition, which in the same year, about the middle of October 1541, reacher Nacogdoches Texas, or another Indian village in that neighborhood.

After spending 25 days among the Quiviras, Coronado and all his companies, including Father Padilla, following a more westerly route than the one by which they had come, returned to Tiguex N. M.

The next spring (1542) Coronado and his entire army returned to Mexico. Only the three Franciscans with a few companions remained, two of them staying in New Mexico and Father Padilla returning to Quivira.

Father Padilla won the martyr's crown, probably in the fall of that year, when Quivira Indians killed him while he was on the way to the Guas or Kaws. Most likely the

other two Franciscans likewise became victims of their apostolic zeal in New Mexico, though we have no eyewitness account of their martyrdom.

**Celebrating the Event**

IF THE GREAT RIVER JUST BELOW Quivira was the Arkansas, Quivira lay in central Kansas, and the city of Lyons is situated in the ancient Quivira country.

The Kansas State Entrada Committee, with headquarters at Lyons, has sponsored fiestas all over the state during the summer of 1941, and not without reason has Kansas commemorated the Coronado Expedition to Quivira.

One of the fiestas was held on Independence Day at Lyons. It consisted of a solemn pontifical outdoor Mass celebrated in the football stadium of the city high school by a Tertiary son of St. Francis and the Bishop Protector of the Franciscan Third Order, the Most Rev. Christian H. Winkelmann, Bishop of Wichita,—the first pontifical field Mass ever celebrated in the diocese of Wichita.

A choir of 300 parochial school children from neighboring parishes sang the Mass, and 50 Dominican Sisters sang the proper parts. Officials of Lyons and nearby cities attended, and a large throng of Catholics as well as non-Catholics was present. Most Rev. Bernard T. Espelage O. F. M., of Gallup N. M. (the old Cibola country), preached the sermon during the Mass, and Bishop Winkelmann addressed the people after the Mass.

This was the Wichita diocese's official part in the Coronado fiesta for southern Kansas, and at the same time its official commemoration of the four hundredth anniversary of the martyrdom of Father Padilla (1542). The diocese will erect a cross at Lyons in memory of the first cross planted in one of the Quivira villages by Coronado and Father Padilla.

**The Gold at the Rainbow's End**

In his sermon, Bishop Espelage said:

"Strange enough, gold was found in the land of the Quiviras. At the turn of this century, black gold was discovered here—oil. And as for Father Padilla, first priest to come to Kansas and first martyr in the New World (that is, in the United States),—this fact gives Kansas great prominence in the Church history of our country. His martyrdom we commemorate today. The ancient Church never forgets its heroes."

And Bishop Winkelmann said:

"We pay tribute to the Conquistadores, in particular to the Franciscan monk who found the imperishable crown of martyrdom in Kansas. That was a long four centuries ago. May his dust rest in peace in Jayhawk soil."

According to some historians Father Padilla died in 1544, according to others in 1542. The latter is most probably the correct date, and the year 1942 would thus be the four hundredth anniversary of his death—an anniversary which we hope will be appropriately commemorated all over the country.

For Father Padilla was the first messenger of the Gospel to shed his blood in what is now the United States. He is the protomartyr of our country.

# THE LAW AND THE PROPHETS

The Ninth of a Series of Reflections on
THE RULE OF THE THIRD ORDER

BY FR. JOHN P. M. DOYLE
T. O. R. (17)

THE DIVINE OBLIGATION OF CHARITY lies at the foundation of the entire law of God. This is evident from the words of our divine Lord:

"Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind. This is the greatest and the first commandment. And the second is like it: Thou shalt love thy neighbor as thyself. On these two commandments depend the whole Law and the Prophets" (Matt. 22, 37).

Such was God's law from the beginning. Christ simply repeated it, making it the basic law of his new dispensation.

It contains obviously two parts: the obligation to love God, and the duty of loving one's neighbor. The present article emphasizes the second part, the duty of charity towards our neighbor.

### 1. His Image and His Will

1. The spirit of kindness and charity spoken of in this number of the rule, imposes on the members of the order the duty of practicing charity towards all men.

This virtue was seen in a special manner in our Seraphic Father, who exemplified it in all his contacts with others, evincing consistently a Christian tact on every occasion. He loved God above all things, and out of that seraphic charity was engendered in him that love for his neighbor which stamped and sealed him with the image of his crucified Master.

"By this will all men know that you are my disciples, if you have love for one another. . . as I have loved you" (John 13, 34). And what our Lord commanded, the apostle repeated: "Be all like-minded, compassionate, lovers of the brethren, merciful, humble; not rendering evil for evil, or abuse for abuse, but contrariwise, blessing" (1 Peter 3, 8).

2. One of the basic difficulties found in all organizations is the natural tendency of members to separate into rival factions. In a measure such rivalries are at times productive of good. But out of them comes too often the spirit of uncharitableness, which finds its expression in criticism and unkind words.

The Tertiary puts the duty to love the brotherhood first, and places its welfare above self-interest and partisanship.

Occasions will of course arise when others may fall into uncharitable words and perhaps uncharitable deeds. In such cases the tendency is to retaliate and excuse our evil acts by an appeal to the evil done us by others.

This may be natural, but it is not in accord with the spirit and command of Christ. Nor is it the mind of our Seraphic Father as expressed in the rule. One main purpose of his Third Order was to procure and preserve in men the loving spirit of peace, and those who fail to observe this prescription of the rule, are not only harming themselves but the order itself.

The faithful Tertiary, therefore, is specially pledged not to render evil for evil, but blessings for evil, striving always to practice kindliness and charity towards his brethren in the order.

3. But Tertiaries are not to rest with charity at home. They must also practice this essentially Chris-

tian virtue in regard to all men. They are to purify their souls in the crucible of charity, and to cultivate brotherly love, by loving all men sincerely and effectively.

Thus, about them they will find many who are not of the household of the Faith that are filled with hatred for their holy Faith; that do not hesitate to do what lies in them to injure the cause of the Church. Faithful to his vocation, the Tertiary should strive by his example to show such people the power of God's grace in his life. Even when it is necessary for him to defend the Faith against their machinations, he must be moved not by hatred but by love, and attack with prayer rather than with wrangling.

For the Tertiary is commanded to love his enemies and do good to them that injure him. The rule of life which he specially professes, bids him to exercise this kindness and charity towards all men.

#### 2. The Things of Peace

The rule makes a special point of our endeavoring to settle quarrels when possible.

1. Here again the rule points to a charge incumbent on close followers of Christ. "Blessed are the peacemakers, for they shall be called children of God" (Matt. 5, 9).

In the fulfilment of this charge care must be used to practice prudence and tact, lest an attempt to settle a quarrel may merely augment it and perhaps add to it an element of greater disturbance.

Better on certain occasions to withdraw from all interference and to wait for an opportunity when passion has subsided and the individuals have recovered their normal rational state.

2. But it remains true that the purpose of the order was and still is the cultivation of peace among men. If nothing more can be done, the Tertiary can at least pray for this blessing, asking the Lord through the intercession of our Seraphic Father to bring peace to men.

To fulfil this part of his vocation, the faithful Tertiary will cherish the spirit of peace first in his own heart. He will take religious care to smother in his soul any sentiment of dislike or aversion for any man or group of men, no matter what their nationality or color or condition.

3. As a son of our Seraphic Father he must recognize the brotherhood of men and the universal fatherhood of God, and work unceasingly for peace among individuals, groups, classes and nations, remembering the words of our Seraphic Father:

"Even as with your voice you proclaim peace, so forever strive to have it more abundantly in your hearts. Never allow yourselves to become the occasion of anger or resentment in others, but let all men witness your gentleness in peace, goodwill and mercy. It is for this that we have called you, this in very truth is your vocation: to heal the wounded, to console the afflicted, to bring back from the ways of sin those who have wandered away from God. Many there are who seem to us to be the instruments of the Devil, but who shall become the disciples of Christ" (Three Companions, c. 14).

#### 3. The Rebellious Member

But the rule is not satisfied with outlining the duty of universal charity. It goes on to stress the duty of Tertiaries in regard to avoiding evil language and scurrilous jesting.

1. One of the deplorable features of modern life is the growing tendency of many at work and play to express themselves in language that

is evil or suggests evil. Profanity is common, and sex matters are openly spoken of, not for the purpose of instruction or to condemn evil, but to find amusement. Foul stories are told, and are excused on the plea that they are only jokes.

We need not here enter on a discussion of the sinfulness of such practices. The authors of them may not intend any evil, but they are without doubt creating an occasion of sin for others. Also, their profanity cheapens the things of God, and their obscenity cheapens human life and values, and so the love of God and men grows cold.

Moreover, those who can find no amusement except in jesting about the sacred things of God and man, have a strangely limited mind. In them the words of our divine Lord are verified: "Out of the abundance of the heart, the mouth speaketh." They tell us that the habit has become so rooted in them that they cannot help it; and still when they move in good company, they are never heard indulging in such scurrilities.

It is the duty of Tertiaries not only not to make use of such language or to carry on such conversations, but to avoid them and, when possible to stop them in others. A word at times from one who is known to condemn such conversations is enough, and will meet with the approbation of all present who have any regard for decency. The Tertiary should be the one.

2. Not only are Tertiaries to avoid intrinsically evil conversations, but they should also avoid swearing and profanity of any kind. At times of course one is called on to take an oath before the public authority of the Church or the State, and the rule provides for this.

But the custom of taking unnecessary oaths, or of using words referring to God and his judgments as bywords, is a point the rule warns the members of the Third Order against. "If anyone thinks himself to be religious, not restraining his tongue, that man's religion is vain" (James 1, 26).

Aside from the spiritual harm done to souls through such unbecoming speech, it is obviously indicative of extreme vulgarity and want of culture.

3. The rule adds the duty of Tertiaries to examine their conscience each night on this head, and, if they find that they have been guilty in anything of this kind, they are to do penance for it, asking God's pardon and making a firm resolution to abstain from it in the future.

We may here state that the Tertiary should not limit his daily examination of conscience to the use of evil language alone, but extend it to all his actions throughout the day. He could follow the method suggested by spiritual writers.

First, let him deliberately place himself in the presence of God. Secondly, he should thank God for the many graces already given him. Thirdly, he should ask through the intercession of the immaculate Mother of God for the light to see and realize his faults. Fourthly, he should examine in detail the entire day, dividing it according to its ordinary parts, and so find in what he has offended. Finally, he should make his act of contrition and resolution for the future.

This method will be useful to guide him in this examination of conscience, will give him the opportunity of making the special examen spoken of in the rule under this head, and prepare him for the examination of conscience that should precede his sacramental confession.

# TAKING OFF FROM THE WORLD

The Ninth in a Series of Conferences on
THE MORE ABUNDANT LIFE

BY FR. EDWIN DORZWEILER
O. F. M. CAP. (9)

THE CONTRAST BETWEEN GOD AND the world is a glaring one. And it is just as irreconcilable. Therefore St. Paul charges the Christians of all times, "Be not conformed to this world" (Rom. 12, 2). And St. John entreats them, "Do not love the world. . . If anyone loves the world, the love of the Father is not in him" (1 John 2, 15).

What is this world which we may not love? Is it the world of nature, this great universe in which we live? Is it this earth with its fields and fruits, its hills and valleys, its animal and plant kingdoms? No. All this is the handiwork of God, and proclaims the wisdom and power and goodness of God.

St. Francis loved the world of nature. It was to him an open book in which he could read about the glories of God. The sun in the heavens, the flower along the way, the water in the brook, the bird on the branch, they all spoke to him about the one subject he loved most—God.

What then is that world against which we are warned so emphatically? It is the world of worldlings, the world of men and women whose designs upon us are at variance with the designs of God.

### 1. Naturalism

The first design the world has upon us is to make us worldly-minded. It wants to supplant our belief in God and the supernatural with a stark naturalism. We are told: "Forget about God and the life to come. Man's sole hope is in this world, which we can see and enjoy. Do not let the thought of a future judgment deter you from satisfying your natural desires."

1. That such an attitude works havoc with the Christian standards of morality, it is easy to see. "The moral sense is almost completely ignored by modern society," writes Alexis Carrel in his well-known book, Man the Unknown. "Those who discern good and evil, . . . are looked upon as morons. . . Sexual morals have been cast aside."

Accordingly, we find that wealth can lay claim to every right and defend it successfully. Robbers and gangsters are portrayed as heroes, whom children learn to admire for their deeds of bravado. Mothers of large families are referred to as downright stupid. Divorce and sexual excess are openly advocated as liberation from conventional taboos.

Such naturalistic standards of morality are boldly proclaimed from the cathedras of learning in many of our foremost colleges. And in many of our novels and movies human life is depicted in various phases as totally independent of God and the claims of religion. Insidiously and persistently the world thus attempts to draw us down to its level of irreligion and naturalism.

2. For followers of St. Francis all this talk of naturalism is none too convincing. For does not experience show, as Chesterton observes, that you cannot even be natural if you do not aim at being supernatural? That is to say, we cannot lead a naturally decent life without the assistance of grace.

St. Francis moved in a world in

which God and the truths of revelation were as real as the ground he walked on. His Father in Heaven was as real as his father Bernardone. The laws of Christian morality and perfection were as real to him as the laws of the physical world about him.

3. That supernatural realism has gone over into his orders. Take the Tertiary rule. How simple and unpretentious it is. Yet how potent in its effects.

Thus, it prescribes the reception of the sacraments at least once a month. Now the sacraments come from God and lead to God. Again, the rule encourages daily attendance at holy Mass. But every Mass is a powerful sursum corda.

The rule imposes daily prayers. Twelve times each day the Tertiary turns his mind to his Father in Heaven and prays that his name may be hallowed, that his kingdom may come, that his will may be done on earth as it is in Heaven.

Finally, the rule orders a daily examination of conscience; that is, the Tertiary is to check up on his actions according to the external standards of Christian morality and perfection.

Any one who arranges his life in accordance with the rule of the Third Order will be proof against the spirit of worldliness rampant about him.

### 2. Humanism

The second design of the world upon us is to rob us of our human dignity.

1. For years the world has made a persistent drive to reduce man to the level of the beast. Man is declared to be essentially an animal, to have no spiritual soul.

This dictum is made in the name of science and is taught in leading schools everywhere. Expensive dog funerals and expansive dog cemeteries are therefore quite consistent with his modern philosophy.

Also in line with it is the dehumanizing ideology of totalitarianism. For Communism and Naziism man is nothing else than a chattel of the State. He has no rights over against the State. He must live and work and die for the State.

The irony of it! Modern humanism boasted of its aim and success in freeing man from the shackles of theology and restoring to him his human rights. In reality it has only succeeded in enslaving him most degradingly.

2. Even those responsible for the degradation have sometimes, in their saner moments, perceived what an ignoble role they have played in it. It is reported on good authority (Cf. Catholic Digest, April 1938) that when Lenin lay in his last illness, he said to a former classmate of his:

"I have been mistaken. It was, I suppose, necessary to liberate a multitude of oppressed people. But our method has provoked other oppression, frightful massacres.

"You know, that my most awful nightmare is to feel myself drowning in an ocean of blood of countless victims.

"To save our Russia, what we needed (but it is too late now) was ten Francises of Assisi. Ten Francises of Assisi, and we should have saved Russia."

3. Lenin's diagnosis was quite correct. For Francis of Assisi had an unerring sense for what the world needed. He knew you could not save it by crushing human personality. Man was for him a child of God, redeemed by the blood of our Savior. He felt that human re-

lationships must be grounded on God.

Hence if you deny the rights of God, you will soon begin to deny the rights of man. Or, in other words, if you try to emancipate man from God, you really enslave him.

The serf in the day of St. Francis was at the beck and call of his liege lord. He was bound by oath to take up arms for his master and fight in the frequent squabbles of the feudal system.

Francis was instrumental in freeing the serf from such outrageous thraldom. His Tertiaries simply refused to take the oath of fealty to these belligerent lords. The result was most gratifying. The petty struggles ceased, and the serf came into his own and acquired the rights consistent with his Christian dignity.

### 3. Anticlericalism

A third design the world has upon us is to deprive us of our attachment to the Church.

1. The Church is a constant irritation in the eyes of the world. More than that. We see here the clash of two contradictory philosophies. Was not the world condemned by Christ? And does not that condemnation resound down the ages as long as the Church remains alive, since the voice of the Church is the voice of Christ?

2. To silence that voice, the world pursues its course of anticlericalism. In its attacks upon the priesthood of the Church, it uses the old and tried methods of force and vilification. It tries to poison the minds of the people against the priesthood either by grossly exaggerating its faults and sins, or by fabricating them out of the whole cloth.

3. St. Francis guarded his followers against anticlericalism. Catholic to the core, he loved the Church and respected her priesthood. He was not blind to the many abuses in the Church of his time.

But while he deplored such all too human weaknesses, he never weakened in his attachment to the Church and her priests, knowing that through them "the riches of Christ" are dispensed to the faithful.

In this Christian attitude of his he differed widely from the fanatic reformers of his day and of later days.

Innocent III looked to the followers of St. Francis to counteract the spirit of worldliness that was entrenched everywhere in the thirteenth century. The Popes expect a like service of them in the twentieth century. ●

---

## THE FRANCISCAN DIRECTORY

THE WORK OF compiling the Franciscan Directory of the country, to include the entire order in all its branches, is fully under way. Specimen pages have reached our desk.

If it is to appear on time, it must abstract, regrettably, from incorporating the Crusade results for the Third Order Secular.

Third Order fraternities will appear listed alphabetically according to the states, the dioceses in the states, and the municipalities in the dioceses. An appendix lists them according to provinces.

The publication date is set for October 4. The first general distribution is planned for the Pittsburgh congress. ●

# GOD WITH US

The Ninth of a Series on
THE FRANCISCAN SPIRIT

BY FR. BASIL GUMMERMAN
O. F. M. CAP. (10)

THE PIETY OF THE CHURCH EXPRESSES itself principally in devotion to the Holy Eucharist. The worship of this sweet and ineffable mystery is her great occupation. To it she points and designs her liturgy, her ritual, her most solemn and impressive acts and solemnities.

If the true Franciscan has a greater than ordinary attachment to the Church, he must have an even more intense devotion to her heart and center, the Holy Eucharist.

### 1. Our Father's Example

Franciscanism is essentially chivalrous devotion and surrender to Jesus Christ in the Holy Eucharist. On the altar we have the Christ of the Gospel, his life and death, his virtue and work, his merits and acts of satisfaction, his abasement and exaltation.

1. In his strong and lively faith, St. Francis beheld there under the appearance of bread and wine the Babe of Bethlehem, the poor son of the poor virgin Mother, the humble worker of Nazareth, the preacher of glad tidings, the Divine consoler and physician, the Lamb of God who takes away the sins of the world.

He beheld the blessed hands and feet, the kindly eyes and lips, the flowing blood and throbbing heart, the majestic personality and the saving grace of him to whom he had vowed his whole being.

2. Our Seraphic Father was an enthusiastic apostle of the Holy Eucharist. When he entered the world, church buildings were often in a deplorable condition, and the Blessed Sacrament was treated with incredible indifference and neglect. This deeply wounded his heart, and it was mainly through his efforts that a happy change took place.

First of all he set the example. As soon as he had chosen the Gospel life, he appeared as a knight of the Holy Grail, repairing dilapidated chapels, cleaning and decorating churches, washing altar linens and baking altar breads with artistically wrought irons. Notwithstanding his extreme poverty he procured sacred vessels, vestments and other articles for poor sanctuaries.

Out of reverence for the Holy Eucharist he abstained from accepting the holy priesthood, and remained a deacon. Of his high esteem for priests he says himself: "I act thus because I see nothing corporally in this world of the most high Son of God himself except his most holy body and blood, which they consecrate and receive, and which they alone administer to others."

In dividing the world for evangelization among the friars, he gave preference to places where he understood the Blessed Sacrament was most honored. He considered it unpardonable negligence not to attend holy Mass every day if at all possible. Contrary to the custom of the time, he communicated frequently and with such devotion that he enkindled the hearts of others.

Thomas of Celano writes: "Every fiber of the heart of Francis was aglow with love for the sacrament of the body of Christ, and with exceeding great admiration he marveled at the loving condescension and the condescending love of our Lord."

3. To example he added the spoken and written word. The Holy

Eucharist was his favorite theme. Having preached to the people, he usually invited the clergy to a private conference and discoursed to them on the care of churches and the things belonging to the celebration of the Divine mysteries.

His brothers were to hear Mass devoutly and with the utmost reverence. They were to receive the body and blood of Christ with great purity, humility and veneration, and be models and zealous promoters of devotion to the Eucharistic King.

The letters of the saint—two to the friars, one to the clergy, one to the faithful, and one to secular rulers—treat extensively of the Blessed Sacrament. He beseeches all to revere and love the Holy Eucharist and to use their influence to promote its honor and glory.

#### 2. His Children's Response

The disciples followed their master.

1. Christian art represents St. Clare with the monstrance, the emblem of the Blessed Sacrament, because through her love for our Eucharistic God she saved her monastery and Assisi from the Saracens. Thomas of Celano tells us that during a severe illness she had herself propped up in bed, where she spun fine linen from which she made over fifty corporals. Then she enclosed them in silken and purple burses, sent them to various churches.

2. St. Anthony is known as the wonderworker, and Berthold of Ratisbon as the preacher, of the Holy Eucharist. The eminent Franciscan scholars Alexander of Hales, St. Bonaventure and Duns Scotus became its defenders and expounders. St. Paschal has been chosen as the patron of Eucharistic works and societies.

According to reliable evidence the Capuchin Father Joseph Plantanida began the Forty Hours' Adoration at Milan. The humble Tertiary Marie Martha Tamisier (d. 1910) initiated the Eucharistic congresses. Many Franciscans have given their lives in defense of the Blessed Sacrament.

3. To these and uncounted thousands of other Franciscans the Holy Eucharist was what the Gospel tells us it is and what it was to St. Francis—the heart and center of Christianity. This practical attitude towards the sacramental Christ is the safest indicator of the religious life of an individual or a community. Where devotion to the Blessed Sacrament flourishes, virtue and peace also flourish.

#### 3. Following Through

In and through the Holy Eucharist Christ should also become for us a living reality, the center of our lives. The Holy Eucharist is both a sacrifice and a sacrament. These two elements are closely united. The sacrifice of the Mass effects the presence of the Divine Victim, whom we adore, and whom we receive in holy Communion.

1. The one sacrifice of the New Law, to which we owe our redemption, is Christ's sacrifice of the Cross. Through it alone the right to remission of sin and supernatural grace is held out to us. "By one offering he has perfected forever those who are sanctified" (Heb. 10, 14). But Christ wished that this one oblation should be continued in holy Mass until the end of the world.

What took place on Calvary, takes place on the altar. There Christ accepted death and offered it to God for us. Here with the same intention he assumes a condition of death by becoming present under the lifeless appearances of bread and wine. Even the shedding of his blood is presented. In virtue of the words of Consecration, his body becomes present under the form of

bread and his blood under the form of wine.

Thus holy Mass is not a mere remembrance, but the selfsame sacrifice which the Redeemer offered when he died, differing only in the manner of offering. It is our Calvary. It brings to us the fruits of the Precious Blood. We have no means through which the merits and satisfaction of Christ are more fully applied to our souls.

For these reasons, devout attendance at the holy Mass outweighs all other good works and prayer. It is at the holy Mass that we draw the inspiration, courage and strength for the daily imitation of Christ.

2. In the tabernacle Jesus dwells day and night, and invites us to cultivate his company. The more familiarly we converse with him, telling him of our difficulties and needs, sorrows and joys, fears and hopes, plans and undertakings, the more pleased he is and the surer we are to find understanding and sympathy, consolation and help.

In his presence the troubles of life assume a new aspect, light and relief come, temptations vanish, bitter feelings are rendered kindly, grief is assuaged, good thoughts and actions are engendered.

St. Alphonse says: "Be assured that the time you spend with devotion before the most Divine Sacrament, will be the most profitable to you in life, and a source of your greatest consolation in death and eternity."

3. The reception of the Blessed Sacrament nourishes the soul spiritually and unites it most intimately with Christ. Worthy holy Communion increases sanctifying grace, the supernatural virtues and the gifts of the Holy Ghost. It confers the right to actual graces for preserving, augmenting and perfecting the supernatural life: "He who eats me, he also shall live because of me" (John 6, 58).

The union between Christ and the soul of the communicant is more perfect than the union between any two creatures. To give us some idea of it, the fathers of the Church have recourse to analogies, saying for instance, that as leaven is united with the flour, and fire with the heated iron, so the soul is united with Christ and becomes like him. From this union gradually results the transformation of our life into the life of Christ, so that we love what he loves, desire what he desires, judge as he judges, and conform our action to his actions.

Holy Communion lessens the unruly cravings of the flesh. It does this not only by giving grace against temptations and by strengthening divine charity; it also directly diminishes concupiscence. Because of the physical contact through the sacramental forms, Christ looks upon our body as his own. He loves and protects it and renders it conformable to himself, by a special providence lessening and repressing its disorderly inclinations.

The Holy Eucharist is the mainstay of religious life. One who goes to holy Mass daily, and enters into the sacrificial intention of Christ; who receives Holy Communion with fervent preparation and thanksgiving as often as he can; and who often visits devoutly with Jesus in the Blessed Sacrament: such a one will grow constantly in Christ and reach a high degree of holiness.

At the foot of the altar true followers of the Seraphic Founder are formed.

# THE PROMISE FULFILLED

Fourteenth Instalment of
THE THEOLOGY OF TERTIARISM

BY FR. KILIAN HENNRICH
O. F. M. CAP. (10)

THE HAPPIEST MOMENT FOR THOSE who die in the Lord will be the announcement of the Judge: "Come, take possession of the kingdom prepared for you," and promised to you conditionally at Baptism and again at profession (Mt. 25, 34; Ritual).

Relying on this promise, the Tertiary lived, labored and died. "He who does the will of my Father, shall enter the kingdom of Heaven" (Mt. 7, 21). That was the condition (Ritual of Baptism and profession). The condition was fulfilled as far as it was humanly possible. Now, "the corruptible body must put on incorruption" (1 Cor. 15, 53).

### The Substance of the Things Hoped

AS THE TERTIARY WAS BAPTIZED and professed into the death of Christ, so he was baptized and professed into the love of Christ. "Thou shalt love the Lord, thy God" (Mt. 22, 37). This love cries for tranquil possession of the Beloved. "Perfect love casts out fear, because fear brings punishment" (1 John 4, 18).

Hence, mutual love is the fulfilment of the promise.

The content of God's promise is life everlasting, the eternal glory of Heaven. No less. We know enough about Heaven to make us realize its great glory. We know that in Heaven we shall "see God as he is," that we shall enjoy his presence. Unfading love will be the perpetual bond between God and the elect, and among the elect themselves.

There will be no end to unalloyed happiness. St. John enlightens us somewhat when he tells us what does not exist in Heaven. He writes that God will wipe away every tear, and death shall be no more, neither shall there be mourning, nor crying, nor pain any more, for the former things have passed away (Apoc. 21, 4).

The bloody or unbloody martyrdom, the only price at which adults can buy Heaven, has ceased.

### Seeing In a Mirror

BUT, IN WHAT DO THE PLEASURES of Heaven consist?

Who has the mind to grasp, the imagination to picture, and the words to express that glory? Those living on earth are still too material-minded for it. The Holy Scriptures leave much to our imagination, because they must take recourse to pictures to convey the idea.

The teaching of the Church is plain and uniform in stating that all the pleasures of Heaven proceed from the Beatific Vision, or the fact that we behold God face to face. But here on earth we see God as in a mirror.

We cannot understand what this vision means now, but we shall be able to understand more or less later, according to the measure of the heavenly glory, of the stature of the perfect Man, which we shall have acquired. Fully comprehending it is out of question on our part, since that would make the Infinite finite and the finite infinite.

Yet the fact that we cannot comprehend God, does not prevent our drawing pertinent conclusions from his perfections and from his work in creation. St. Paul, who received special revelations about Heaven, helps us to do so (2 Cor. 12, 2).

We must confess that in this world, although it still suffers under the curse of God, there are many sources of pleasure and happiness

left. In fact, there are so many that people frequently forget about the joys of Heaven.

Now, if the earth is such, what must Heaven be? The earth is but a shadow of the kingdom of God; it is darkened and made ugly by sin. Heaven, however, is full of light, full of happiness, full of perfection, without shadow and without end.

If mankind knew nothing more about Heaven except that it is the reward of the just, that alone would suffice to make the promise unspeakably great. It is God the almighty, the infinitely just and merciful, who there rewards his beloved children.

Jesus gives us some inkling of the satisfying power of the reward when he pictures Heaven as a beautiful crown, a marriage feast, a banquet with most excellent food and drink, and an eternal kingdom in superabundance.

### Eye and Ear and Heart

SAINT PAUL, CAUGHT UP TO THE third heaven (2 Cor. 12, 2), writes: "Eye has not seen, nor ear heard, neither has it entered into the heart of man, what things God has prepared for those who love him" (1 Cor. 2, 9).

Yet, how many things does the human eye behold, and how beautiful and pleasing are so many of these things. Lift your eyes up to the firmament on a clear, dark night, and behold the splendor and the serene quiet of the starry sky. Turn your eyes to the flowering fields in spring and early summer, and you revel in the pleasure it affords.

View a waterfall in bright light, or a sunrise or a sunset, and you are moved at the beauty of the spectacle. Look at pictures and works of art, and your heart rejoices and feels satisfied.

But all we see on earth is nothing compared to Heaven. "Eye has not seen."

Nor ear heard. This also means something. Think of beautiful music and inspiring songs you have had occasion to listen to. Remember the voice of your mother and other beloved departed. Think of the thrill you experienced on hearing an interesting story, or some pleasant news, or the word of God.

Yet, however great the beauty and the joy may have been, they are but a shadow and foretaste of what Heaven will present.

Neither has it entered into the heart of man what God has prepared for us in Heaven. Incomprehensible as it is, we must be satisfied with comparisons.

Christ stood transfigured on Tabor, and at the mere sight of him thus, his apostles were beside themselves with joy and ectasy. Thomas saw Jesus glorified, though not exteriorly, and he could utter nothing but "My Lord and my God!" All who saw Jesus in a measure of his glory, simply forgot the world about them. How then will it be with us when we see God in all his glory?

And we shall not only see, but also possess him. A faint picture of what this means we have on earth in holy Communion. At the moment Jesus enters their heart, the poor forget their poverty, the sick their pains, the worried their troubles, and the workers their burdens. They all realize that they hold him who will be their reward exceedingly great.

The contemplation of God's perfections and his works in nature made St. Francis pray without ceasing, "My God and my all," that is, my all here and hereafter.

### Home with God

TO THIS HEAVEN, SO FAINTLY sketched, God will lead the just. It is the land of the promise. "I

will gather you out of all nations, and from all places, and I will bring you back" (Jer. 29, 14).

Whereto? Jesus gives the answer: "I go to prepare a place for you, and I am coming again, and I will take you to myself, that where I am, there you also may be" (John 14, 3). "They will be his people, and God himself will be with them as their God" (Apoc. 21, 4).

As his children, we shall be heirs of God, and all that is his and can be enjoyed by us, shall be ours.

Besides the glory which will come to the blessed directly from God, there is a measure of joy which will come from him indirectly. In Heaven we shall be no longer strangers and foreigners to one another, but fellow citizens of the saints, and members of God's household (Eph. 2, 19).

The Christian soul will also meet Mary, long known and beloved, who had so great a share in its redemption and its blessings. It will meet the other saints, and among them parents, children, relatives, friends. That will be a joyful experience.

There will be the angels, some of whom guarded the soul faithfully on earth. In fact, all those who surrounded the soul on earth, will be a joy to it.

The Tertiary will find additional joy and glory in meeting his Seraphic Father and millions of brothers and sisters who followed Christ crucified and reached Heaven the Franciscan way.

### Big and Little Brothers

ALTHOUGH ALL THE SAINTS GLORY in the Beatific Vision, their degree of blessedness is not the same. "There is one glory of the sun, and another glory of the moon, and another of the stars. For star differs from star in glory. So also with the resurrection of the dead" (1 Cor. 15, 41).

There is a gradation, a hierarchy among the saints, as there is a hierarchy among the angels. Our place in this order will be rated according to our merits.

It is in this matter that Tertiarism means a great deal. Besides aiding us to reach Heaven, it is greatly instrumental in augmenting our heavenly glory. All the prayers, good works, penances and so on ordained by the rule carry with them the merit of obedience as well as mutual benefit among the Tertiaries.

Here it should be remembered that it was the obedience of Christ which merited for his humanity an indescribable glory. "He humbled himself, becoming obedient to death. Therefore God also has exalted him" (Phil. 2, 8).

This high reward of obedience also indicates that there is nothing unimportant in the rule, especially if we consider that Jesus promised the kingdom of Heaven for comparatively small things done in his name, in the state of grace.

The practically constant preservation of this state is another great fruit of Tertiarism. Nothing contributes more to the maintenance of sanctifying grace in us than regular and frequent reception of the sacraments.

And, so in the case of faithful Tertiaries there is little danger that long periods of life will be lost without merit. They do not readily lose the grace of God, and if they lose it, they return speedily to God without waiting many months or perhaps years.

### Our Sustaining Hope

"HE WHO DOES THE WILL OF MY Father in Heaven (as the Tertiary promised to do in Baptism and profession), shall enter the kingdom of Heaven" (Mt. 7, 21).

The will of God is known to us. It is for us to walk accordingly, and if it becomes wearisome at times, we should look up to the saints, "they who have come out of the great tribulation, and have washed their robes in the blood of the Lamb. Therefore they are before the throne of God" (Apoc. 7, 14).

The glorious choir of the apostles, the array of prophets, the army of martyrs, and the whole Church triumphant followed this course. Their philosophy was to die to sin and to live for God.

In this connection the homily of St. Gregory for the feast of a martyr may profitably be read. It may also form the conclusion of this chapter.

The saint writes that, when we have considered the greatness of what is coming to us in consequence of the promise, the importance of earthly things vanishes. If the human tongue cannot describe the joys of the heavenly kingdom, it does tell us that we cannot arrive at these joys except through many labors.

St. Paul therefore writes: No one is crowned who has not fought and conquered.

The measure of the reward should make us willing to pay the price. ●

## ITEMS OF INTEREST

The London Tablet for May 10, 1941, reviews a new book on The Sources of the Life of St. Francis of Assisi, by John R. H. Moorman (Manchester University Press, 12s. 6d.).

Fr. Paulinus Lavery O. F. M., who writes the review, calls the study the most complete treatment of the subject in English, adding that it brings together a mass of information which hitherto was available only in separate monographs.

"In all questions which concern the texts of the various legends and their interrelation, the work is excellent and deserves the thanks of all students of Franciscan history. The comparative tables provided in this connection are invaluable and of permanent worth."

But, says Fr. Lavery, it is when Mr. Moorman writes on the historical background of the sources and the motive of the writers of the various legends that we must differ seriously from him.

Mr. Moorman's difficulty is that of the entire Sabatier school, a position which Sabatier himself ultimately repudiated: that of construing the Church and the bulk of the order as out of sympathy and at variance with the ideals of St. Francis.

The evidence of the later rules and other events Mr. Moorman construes as calculation to win the Pope's approval.

He overlooks the fact that thus the glorious saint becomes a sordid opportunist! ●

In lamenting the death of Prefect Miss Mary O'Donovan, The Tertiary Record, St. Francis Church, New York, says:

"Hers was a life of hidden heroism. She did nothing spectacular as the world understands that word. She did her duty and did it well. That is all. And that is everything.

"To do things that are humanly unspectacular, to make the rounds of routine duty day after day for months and years—that is divinely

spectacular and supernaturally marvelous."

A total of more than $800 in kind and of more than $1000 in cash was given to the missions by St. Boniface fraternity, Louisville, in its fiscal year 1940-41.

This in addition to other charities. —Local Bulletin.

At their state convention in Herington Kansas the Knights of Columbus commemorated the fourth centennial of the Coronado expedition and of Fr. Juan Padilla's martyrdom on the plains of old Quivira.

Bishop Thill of Concordia celebrated a solemn pontifical field Mass in Herington's city park, where a monument was erected years ago to the memory of Coronado and the Franciscan protomartyr of North America.

Fr. Edwin Dorzweiler O. F. M. Cap. (9) preached at the field Mass. —E. D.

Fifty-eight Franciscan sisters representing twelve different centers attended summer school at Notre Dame University this year.—V. M.

Recent Tertiary rallies include one at Springfield-Riverton Ill., at which Mother Magdalene and the Hospital Sisters of Springfield (60) were the hosts to the attending women and the Franciscan Brothers of St. James Trade School were hosts to the men.

Fraternities from St. Louis, East St. Louis, Fairmont City, Vandalia and Springfield itself participated.

Sisters from three other communities (9, 33, and 57) were in attendance at the rites, which took place on the grounds of the Hospital Sisters.—M. P.

Tertiaries of the Cleveland diocese rallied at Hotel Statler, Cleveland, July 27. They were addressed by Auxiliary Bishop McFadden and National Chairman Fr. Thomas Grassmann O. M. C.

Presided over by Very Rev. Fr. Custos Accursio Rasi O. F. M. Cap. (11), 900 Tertiaries met at Beacon N. Y. July 13. The occasion was the dedication of a life-size monument to St. Francis on the grounds of St. Lawrence friary there.—P. R.

Tertiaries of the Chicago area rallied at Mayslake's Portiuncula August 3.

The Tertiaries of St. Michael's Church (Slovak), Chicago, availed themselves of August 3 to make a pilgrimage to the Franciscan shrine of Our Lady of Sorrows, Valparaiso Ind. (19).

Notable among this year's golden jubilees is that of Sister Mary Margaret of St. Francis Hospital, Kewanee Ill. (30), June 13. The rites were held at the motherhouse in Rock Island and at St. Francis Hospital, Kewanee.

Sister Mary Margaret has worked untiringly for the maintenance and promotion of the Third Order in Kewanee, besides her strenuous duties at the hospital since 1902.—E. O.

Tertius Ordo for June 1941 (p. 41) carries a decree by Fr. General Donatus of Welle O. F. M. Cap., on the strength of which the annual consecration to the Sacred Heart is to be made in the monthly meeting of either June or January in the Capuchin jurisdiction.

THE FORUM has been carrying this rite and the indulgence connected with it as assigned to January 6 for the Capuchin jurisdiction, while it is observed on the feast of the Sacred Heart in the other jurisdictions.

It will be noted that the day itself is not urged, nor even the octave of the day. Just "in the monthly meeting" of June or January.

The vast influence of the Third Order in the middle ages is evident

from a series of documents published in Archivum Franciscanum Historicum (1940, vol. 33, pp. 55-133).

The documents refer to Perugia and show that for the sixty years from 1288 to 1348 nearly every last public office of the commune was held by a member of the T. O., especially by its officers.

In 1348 the Black Death intervened and nearly destroyed the local fraternity. But a similar condition obtained later up to the end of the fifteenth century.—Tertius Ordo. ●

St. Elzear's fraternity, Chicago, conducts a catechism center for colored children. The center is named for St. Benedict the Moor O. F. M. It is located in a very neglected neighborhood.

St. Elzear's bulletin for July says of the center:

"Our Negro center has been giving a good account of itself during the summer. Every morning from 9 o'clock till 12, except Saturdays and Sundays, the children get a thorough religious instruction, besides some artcraft and manual training. They take their catechism very seriously.

"Through the interest of many of our Tertiaries, the center has improved its appearance. The donation of clothes, books and the like has done much good.

"Next week (July 31) we are planning a little outing for the children if we can scrape funds enough together." ●

To understand St. Francis well and get hold of his spirit, a person must in a way be young. For you cannot be a Franciscan unless you are imbued with certain virtues characteristic of youth, namely an ardent spirit and the generous impulse of the will.—Quoted by Tertius Ordo. ●

The ex-king of Spain died a good Catholic death this past winter, strengthened with the last sacraments and the Papal Blessing.

For many years he had been a member of the Third Order of St. Francis, as well as of the Pious Confraternity of Christ the Nazarene, established in the Capuchin church in Madrid.

One day, on meeting a Capuchin, Alfonso kissed the friar's cord and said: "Father, we are brothers, for I belong to the Third Order of St. Francis."

He edified all by his Christian devotion during his last illness. When attacked by angina pectoris, the former ruler called a priest and received the sacraments devoutly. For fifteen days he suffered with patience, and displayed those virtues of courage and piety which he had ever shown in life.

After receiving Extreme Unction, he wished to be alone with the priest, and asked him to keep on his surplice and stole to give him the final absolution when death came.

Among the relics placed on his person during his illness, was the mantle of the Blessed Virgin of the Pillar, patroness of Spain. This was brought to Rome by plane a few hours before he died. He prayed to the Mother of God to grant him a longer life if it would benefit the Church and Catholic Spain.

He offered his life for the good of the Church and his own nation, and asked Our Lady ever to keep Spain in her loving care.

He was also presented with a relic of the Capuchin Bl. Didacus Joseph of Cadiz. This was in a silver case, and the dying man kissed it and placed it on his breast. R. I. P.—C. G. ●

## CALENDAR OF PLENARY INDULGENCES

### SEPTEMBER

1. Bl. Bernard of Offida C. 1 Or. (Cap.)
4. St. Rose of Viterbo V. 3 Or.
8. Nativity B. V. M.—G. A. and P. I.
9. On one of the nine days before the feast of St. Joseph of Copertino Sept. 18. Prayers before Blessed Sacrament exposed.
17. The Stigmata of St. Francis.—G. A. and P. I.
18. St. Joseph of Copertino C. 1 Or.
20. On each of the 12 Saturdays before the feast of the Immaculate Conception.
24. St. Pacific C. 1 Or. (Fran. and Cap.)
25. St. Pacific (Conv.)—On one of the nine days before the feast of St. Francis.
27. St. Elzear C. 3 Or.
29. St. Michael Archangel.*

### GENERALLY

On the day of reception and the day of profession.

On the day of the monthly meeting.

On two days of the month at choice.*

On each Tuesday (St. Anthony). Visit to the exposed Blessed Sacrament.

On the first Friday of any month.

On the first unimpeded Saturday of any month, for attendance at the votive Mass of the Immaculate Conception according to the rubrics.*

On each of twelve successive first Saturday of the month. Prayers in honor of the Immaculate Conception. The First Sundays may be observed instead.

On the seventeenth of any month. Visit to the Blessed Sacrament exposed and devotions to St. Paschal.

On each of any six Sundays of the year, with prayers in honor of St. Louis the Bishop, with a special plenary indulgence if the Sundays are observed successively.

On the titular feast of a Franciscan church.

*Signifies an indulgence that can be gained only by members, whereas the other indulgences can be gained by all who visit a church of the order.

General conditions besides particular conditions specified: Confession, communion, visit to a church of the order, Our Father, Hail Mary and Glory for the intensions of the Holy Father.

Form of the General Absolution or Indulgenced Blessing as given in the confessional: Auctoritate a Summis Pontificibus mihi concessa plenariam omnium peccatorum tuorum indulgentiam tibi impertior. In nomine Patris et Filii et Spiritus Sancti. Amen.

Any priest having the faculties of the diocese can give the Indulgenced Blessing in this form in the confessional.

## PROVINCIAL HEADQUARTERS

A directory of the twenty-three Third Order Commissaries of the United States. Applications for faculties are made to them. Reference to these "provinces" is made occasionally in THE FORUM by the number given.

(1) Franciscan Friary, Pulaski, Wis. (O.F.M.)
(2) 522 Carroll Street, Brooklyn, N. Y. (O.F.M.)
(3) 1615 Vine Street, Cincinnati, O. (O.F.M.)
(4) 135 W. 31st Street, New York, N. Y. (O.F.M.)
(5) 1434 W. 51st Street, Chicago, Ill. (O.F.M.)
(6) 133 Golden Gate Ave., San Francisco, Calif. (O.F.M.)
(7) Mt. St. Sepulchre, Brookland, Washington, D. C. (O.F.M.)
(8) Box 443, Lemont, Ill. (O.F.M.)
(9) 220 37th Street, Pittsburgh, Pa. (O.F.M. Cap.)
(10) 1740 Mt. Elliott Ave., Detroit, Mich. (O.F.M.Cap.)
(11) 704 Jefferson St., Hoboken, N. J. (O.F.M.Cap.)
(12) St. Bernardine's Friary, Hollidaysburg, Pa. (T.O.R.)
(13) 262 Blackstone Blvd., Providence, R. I. (O.F.M.Cap.)
(14) 1005 Ferguson St., Rockford, Ill. (O.M.C.)
(15) Tekawitha Friary, R. R. 1, Fonda, N. Y. (O.M.C.)
(16) 118 S. Ninth Street, Terre Haute, Ind. (O.M.C.)
(17) St. Francis College, Loretto, Pa. (T.O.R.)
(18) 205 Major Ave. Arrochar S. I., N. Y. (O.F.M.)
(19) 232 S. Homan Ave., Avalon, Pittsburgh, Pa. (O.F.M.)
(20) 10114 Compton Ave., Los Angeles Cal. (O.F.M.Cap.)
(21) 2823 Princeton Ave., Chicago, Ill. (O.F.M.)
(22) 215 Lafayette St., Newark, N. J. (T.O.R.)
(23) Box 136, Becket Mass. (O.M.C.)

*General Information:* National Secretary, 3200 Meramec St., St. Louis, Mo.; or THE FORUM, 5045 Laflin Street, Chicago, Ill.

# Order Now!

1942 1942

# FRANCISCAN ART CALENDAR

**COMBINES**
—beauty
—with vital Catholic
—and Tertiary information
—together with daily inspiration

**THE ONLY CALENDAR**
for every Tertiary
every Home
every Institution

Page size 9 3/8 x 16 inches
Price: 30 cents; four for $1.00
Special rates for larger quantities

**Franciscan Herald Press**
1434 W. 51st St.
Chicago, Illinois